

# *The Brooklyn Jewish Center Review*

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# JUST BETWEEN OURSELVES—

*An Intimate Chat Between Rabbi and Reader*

"בינינו ובין עצמינו"

THOSE of us whose hearts ache when we read of the terrible sufferings of our brethren in European lands, and are anxious to bring to them all possible relief, have read with much joy the news that the threatened break in the United Jewish Appeal has been healed, and that once again there will be one, united, and intensive campaign to raise the funds necessary to carry on the work of helping the Jews in Europe and the refugees in America, and of rehabilitating Jewish life in Palestine.

The Brooklyn Jewish Center was one of the many organizations throughout the country which urged and worked for a unified campaign. Many of our members, as well as other leading Jews in our borough, felt that it would be tragic to give the impression in these sad days that Jews are not united, that there were competing factions in our midst, and, above all, many of them felt that some Jews would give this as an excuse to contribute less, or nothing, to each of these worthy causes.

It ought to be made known to all who were so concerned about this threatened division in the United Jewish Appeal that one of the principle reasons that led some leaders to advocate separate drives for all of the three major causes was the fact that the Jews of America have not responded to the extent that was expected of them. In the campaign of 1940 the Jews of America contributed almost four million dollars *less* than they gave in 1939—and this, despite the fact, that the needs were far greater. There were those who felt that separate campaigns would oblige Jews to give larger amounts to each of the funds than they would give to a joint fund.

The leaders of all these causes have yielded to the protests that arose from the masses of our people everywhere,

who pleaded that there must be no division of effort, and that there must again be a United Jewish Appeal. It is, however, necessary for us—all of us who have the interest of our people at heart—to work in this campaign as we have never worked before, and to make our donations this year larger than ever before.

America is not only the arsenal of democracy, it is today also the arsenal of Jewish hopes. Jews in America are the only people to whom our brethren all over the world may turn for help. It is by a kindly act of Providence that we are here and not where they are. It is our duty to show our gratitude through sacrificial giving. Let us put into this united campaign all the labor that we would have been called upon to expend had there been three campaigns. Let us prove to our leaders that they made no mistake in heeding our plea. Let this campaign symbolize not only a union of the three great appeals, but also a union of all Jews in our community, bound together in a gigantic effort to bring healing to our stricken brethren across the sea, to help the refugees who succeeded in reaching the shores of America, and to offer new life to the thousands who have flocked to Palestine and to the tens of thousands who look with yearning eyes to Eretz Israel as their one hope and salvation.

The call of this drive will soon be sounded. I am confident that it will have the proper response from all of us, so that the Center may once again take the lead and serve as an example to all American Jewry of what Jewish solidarity and Jewish duty mean in our day.

## THE REFERENDUM ON COMMUNITY BUDGETING

AM the last person in the world to halt any trend in Jewish life that might make for better organization and efficiency in the collection and administration of funds for Jewish purposes. Such organization and efficiency are indispensable to the unity and vitality of Jewish life. But when I see them being carried out by Jews who are escapists in their outlook on Jewish life, in a spirit that is certain to throttle active interest on the part of the masses in the purposes for which their funds are to be used, I feel it my sacred duty to sound the tocsin, and to warn all who have the will to live as Jews not to be taken in by any specious kind of smooth working arrangement which spells ultimate torpor and death.

By this same token, I would urge upon all affirmative Jews to take an active part in all the local federations and welfare funds, and to earn for themselves an effective hearing in the Council of the Federations. They should be in a position to come forward with an alternative plan for Jewish unity. It should be a plan based on a carefully formulated constitution which, after being submitted to each local federation and adopted by a majority of them, would become the governing instrument of American Jewry. Such a constitution would define and delimit the powers of the local and the central body, and set up a system of checks and balances without which no form of organization can be truly democratic. We Jews dare not countenance any social measure, instrument or agency whose belief in democracy is suspect. Our fate as a people is too much bound up with the fate of democracy to allow our leaders to play with any kind of totalitarianism in their conduct of Jewish communal affairs.

In the meantime, we must all unite to frustrate the attempt to insinuate totalitarian spirit and methods into American Jewish life and vote an emphatic NO in the referendum on the National Budgeting Committee.

—MORDECAI M. KAPLAN

# HAS PEACE REALLY COME TO AMERICAN JEWRY?

By LOUIS LIPSKY

**T**HE perennial controversy over the renewal of the United Jewish Appeal has come to its pre-destined end. There is to be a joint campaign in 1941, under the same name and auspices, but under different conditions. This year's performance was drawn out for a longer period of disagreement and indecision. There was a fatal lethargy about the whole business. It was marked by the breaking off of relations and the definite announcement of independent campaigns to be conducted by all three agencies. It was made dramatically exciting by an interlude in Atlanta, where the Council of Welfare Funds attempted, somewhat belatedly, to play its part of peacemaker once more. Its peace-offering was a referendum which served to pour oil on the fires of controversy. A furious Zionist attack was made upon the referendum. The Joint Distribution Committee pursued its usual tactics of trying to make it appear that the other fellow was the peacebreaker while it was the pious one, always eager for peace and compromise. Beneath this smoothness of the Joint, a great deal of propaganda was carried on by mail and over the telephone and through emissaries.

The denouement is a scene of peace and unity. The country is greatly relieved. There is joy unrestrained. Now, all the incriminating evidences of warfare must hurriedly be removed and the campaign of 1941 must be allowed to proceed soberly, dully and without discussion. Back to routine.

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The first scene which was enacted in this curious play showed the Joint Distribution Committee insisting upon the ratios of 1940 and a fixed allotment of approximately \$5,000,000. The ratios in 1940 were 23.3% for the United Palestine Appeal, 28.1% for the National Refugee Service, and 48.6% for the Joint Distribution Committee. All balances were to go to an Allotment Committee. That scene closed with the declaration of the United Palestine Appeal that the status quo could not be accepted in view of abnormal needs in Palestine. The second scene showed a counter-

proposal by the United Palestine Appeal as follows: \$2,000,000 for the National Refugee Service, and the division of a balance of \$7,000,000 on a 65-35 ratio between the Joint Distribution Committee and the United Palestine Appeal. All balances were to go to an Allotment Committee. This was rejected by the Joint Distribution Committee, but no counter-proposal was made or even suggested. There was a strange apathy and resignation to the inevitable. War! No peacemakers put in an appearance; the negotiations came to an end without protest. The third scene showed the signing of a public statement by Dr. Jonah B. Wise and Dr. Abba Hillel Silver, announcing the dissolution of the United Jewish Appeal. Skipping all the intermediate incidents in which interveners played a part in Atlanta and in New York, the last scene that ends this rather expensive drama shows an agreement for the division of \$8,800,000 on the basis of \$2,000,000 for the National Refugee Service (22.9%), \$2,525,000 for the United Palestine Appeal (28.6%), and \$4,275,000 for the Joint Distribution Committee (48.5%). The balance will go to an Allotment Committee.

Why the proposal made by the United Palestine Appeal on December 17th of 65-35 was rejected by the Joint Distribution Committee, and why it accepted the last proposal of 63-37, is a question which will be discussed, probably, in the inner circles of Welfare Funds, but will be regarded as confidential matter by the Jewish press. It is one of the mysteries of high finance.

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In principle, the Zionist movement, of which the United Palestine Appeal is the instrument (representing, as it does, the Jewish National Fund and the Keren Hayesod) has always chafed against the joint campaigns into which it was forced by circumstances or need of policy. For a variety of reasons. The partnership was usually with the Jewish philanthropic group which was largely out of sym-

pathy with Zionist aims, and always insisted that in any joint campaign a common denominator of propaganda should be used, which had the effect of slurring or hiding the Zionist objective included in the joint campaign. Second, in any combination with relief, the higher task of building the Jewish National Home was bound to become less important than the pressing need of relief. The Zionists in such a joint campaign always felt under the obligation of restraint and tact in order not to offend those who did not believe in Zionism. The protection of the joint campaign made necessary these restraints. Lastly, the joint campaign always made Zionists feel as if the movement were chained to partners who did not welcome or approve what it stood for.

What made the situation intolerable in 1940-41 was the fact that the protection of the Zionist position in Palestine had become a matter of paramount importance. It was not only funds that were involved in the defense of Palestine, but also matters of political import and significance. The defense of the Homeland was a Jewish contribution to England's defense. It had become a political act of supreme value. The Zionists were made to feel that the leaders of the Joint were disinclined to give any consideration to these circumstances. This was evident in its insistence upon maintaining the status quo, in which the United Palestine Appeal received 23 1/3% of the total income of the United Jewish Appeal. The Joint never wavered during all these months from the position of status quo. It rejected every proposal of the United Palestine Appeal. It maintained a stony silence with regard to its position after its first utterance, as if it meant, "Take it or leave it." It made the impression that it was prepared to hear a discussion only of the terms of status quo. There were even rumors that this was due largely to the resurgence—in the councils of the Joint—of the more intransigent anti-Zionists. The Zionists had sacrificed the principle of independent

campaign time and again. This was in normal times when, in deference to public opinion, any fair proposal for union could not be rejected. But when the Joint Distribution Committee persisted in demanding in 1941 the unfair status of 1940, to the point of breaking the joint campaign, the Zionists realized that the only alternative, under the circumstances, was not further concession to the Joint, but a vigorous free campaign within the forms of the Welfare Funds. Thus, material interest and principle became identical.

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Both the Joint and its unofficial ally, the Council of Welfare Funds, were anxious to avoid public discussion. More specifically, they wished for delay of decision by the Welfare Fund communities. In his letter to the Welfare Funds, declaring his intention to have the Atlanta Conference authorize a National Budgeting Committee, Mr. Sidney Hollander strongly advised the Welfare Funds not to do any budgeting of their own until the Atlanta Conference had acted. Similarly, the Joint Distribution Committee pleaded with the Welfare Funds not to allot any of their funds to any agency until they had heard proposals from the Joint. The United Palestine Appeal was forced into the field and in the press to prevent the congealing of opinion in the communities, and their arrival at one-sided conclusions. It had to attack the national budgeting proposal, without delay. It had to present the issue of ratios direct to the communities in order to prevent the paralysis of the 1941 campaign. Delay was regarded as important for the Joint and the Council, but prompt action was essential for the defense of the interests of the United Palestine Appeal.

The struggle in the communities brought to life, once more, the frayed spectre of unity. It was pointed out that, in effect, recognition of the integrity of the Welfare Funds made the whole procedure of independent campaigns a mere formality. Instead of drawing one check, the Welfare Funds would have to draw three checks to three different agencies. Instead of one ratio, each community would be called upon to decide for itself what should be the ratios between the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. It was pointed out that all that was involved

in the controversy itself was merely a friendly approach to the budgeting committees of the Welfare Funds.

This was in theory. In practice, however, the demand that the Welfare Funds decide the ratios before they begin their campaigns led to an animated, partisan discussion, bitter, personal. Meetings were held. Pressure was brought to bear on individual members of the Welfare Fund committees. Articles appeared in the press. That semblance of unity which the Welfare Funds or the Community Councils or the Federations of Jewish Charities had set up was greatly shocked and disturbed by the reverberations of the controversy. It was a conflict. It was not merely a budgeting matter. It opened up old partisan wounds that had been healed. It revealed the basic, unrepresentative character of the Welfare Fund Budgeting Committees. It revealed also the anomalous relations between Community Councils, Welfare Funds and Federations of Jewish Charities. It revealed fundamental differences between Zionists and non-Zionists and anti-Zionists. It revealed to the Zionists themselves the fact that although they were playing important parts in the community, the control was in the hands of non-Zionists and anti-Zionists, who were not susceptible to public opinion and regarded philanthropic funds as coming within the category of trust funds. Whatever may be said as to the quality of communal organization, the controversy about ratios and budgetings made every party to the controversy feel that they were breaking the solidarity of the community.

*In short, the peace now announced for the campaign of 1941 was brought about by the pressure of an overwhelming public sentiment from all groups and all elements. It was not due to peacemakers. It certainly was not due to the Council of Welfare Funds, which in this instance, instead of playing the part of the neutral, took sides in the controversy and lost its status as a non-partisan body.*

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From the point of view of relations, the United Palestine Appeal made a decided gain in the arrangements for 1941. It is assured 28.6% against both the Joint Distribution Committee and the National Refugee Service, and 37% against the Joint alone. Its initial minimum exceeds its initial minimum of 1940, while the initial minimum of the Joint is reduced by

about \$1,000,000, and of the National Refugee Service by \$1,500,000. The independent campaign, however, was not achieved.

All efforts to raise funds in the United States will have to be adjusted to the forms of organized life which the American Jewish community adopts. Experience has shown that the idea of communal solidarity has grown and is stronger than many believed. It is strong enough to make impossible a reversion to the old system of "free" campaigns of all sorts, coming at all times of the year. The new order is incompatible with the absolute freedom of movements and institutions. At the same time, it has revealed the value and need of communal organization based upon democratic principles. The more difficult it is for a free agent to approach an organized community, the more insistent will be the demand that that community be organized upon a democratic basis. The idea that "money" can take possession of communal responsibility and run things to suit itself has now been challenged and it will be challenged again and again. These "wars" will continue to break out until democratic communal organization is achieved. Through repeated shocks of violent controversy democracy in Jewish life will come.

Communal unity depends upon democratic procedure and democratic representation. To this state of affairs Zionists will have to adjust themselves. It is possible to "capture the Jewish communities" for Zionism, but only if they become democratic and representative. There is no alternative.

## NATHANIA BECOMES A TOWNSHIP

NATHANIA, a colony established about ten years ago by sons of old colonists—it was named in honor of the late Nathan Straus—was recently elevated to the rank of "township." Favorably situated on the Mediterranean Sea, Nathania was originally based on citrus plantations, but now possesses a number of important industries. Its energetic leaders are also striving to develop their town as a bathing spa and maritime center. It numbers about 5,500 inhabitants.

The first Town Council of Nathania, according to Palestinian law, was appointed by the Government. It consists of ten members of the "Citizen's Party," three Revisionists and two Representatives of the local "Labor Council."—From *The New Palestine*

# Jewish Machiavellis Around Hitler

By ALFRED WERNER

*"Jews have been ready to help me in my political struggle. At the outset of our movement some Jews actually gave me financial assistance. If I had but held out my little finger I should have had the whole lot of them crowding me. They knew well enough where there was a new thing on, with life in it."* Adolf Hitler to Rauschning, as quoted in Rauschning's book, *Hitler Speaks*, p. 264.

**H**ITLER aspires to annihilate Jewry the world over. At the same time he often bows unwittingly to their abilities.

Jewish bankers, like Christians of many classes, witnessed the rise of Hitlerism with less anxiety than they were supposed to feel, for they all hoped that they could outwit the Fuehrer in the end. Catholics and Protestants alike wanted him to eliminate the danger of Germany becoming Sovietized and planned to knock him out after he had accomplished this task. The Monarchs, who wished him to pave the way for the restoration of the Hohenzollerns, too underestimated him. The moderate Nationalists merely wanted him to break the fetters of the Versailles treaty. The capitalists backed him because he had promised to wipe out German Communism. The Red leaders, too, advised their followers to vote for Hitler, not for Hindenburg, at the Presidency campaign of 1932, since they hoped they could win the millions of proletarian Nazis over after they had opened their eyes to the ambiguity of Hitler's promises. Each group tried to use Hitler as an instrument; all of them made it easy for him to trick and smash them singly, when he would hardly have dared to face a common front.

And the Jews? Most of them realized the danger in the rise of Hitlerism, but few foresaw the impending disaster in its entirety. The one per cent of German Jews who were in favor of Hitlerism were the very rich. They calculated that a few minor pogroms would hit merely the poor Jews of Grenadierstrasse, and were willing to pay this price to redeem Germany from Communism, and eliminate the threat of the confiscation of their wealth.

Less known than the names of those bankers and industrialists who gener-

ously helped finance their mortal foe, are those of a dozen or more Jewish intellectuals who helped the Nazis create their *Weltanschauung*, and supported spiritually, the weak structure of their ideology. All of them were highly gifted persons—some of them willing to serve Mammon. A few were sincere, misguided fanatics fighting for what they thought a blessing, half lunatics, nourishing a definite hatred against their own breed, suffering heavily from a racial inferiority complex. The others were talented swindlers, feeling strong enough to outwit the devil.

One of the earliest admirers of Hitlerism was the philosopher, poet, lecturer and propagandist, Arthur Trebitsch. Born in Imperial Vienna in 1880, the son of a wealthy silk merchant, he attended the Schotten-gymnasium, a famous clerical high-school. Tall, fair-haired, blue-eyed, a typical German child, and like his two brothers, baptized when a boy, he early joined patriotic Teutonic organizations which, under the leadership of Schoenerer, agitated for the union of all Germans and for the annihilation of the Jews. Hitler, nine years younger than Trebitsch, attended the same anti-Semitic lectures. The destitute paper-hanger, and mediocre artist may even have listened to some speech of Trebitsch, who early developed a "philosophy" of his own, according to which the Jews personified the "Urboese" (original evil) whereas the Aryan was the "Urgute" (original good). For almost three decades he developed this idea. He incorporated it in twenty books, and in countless lectures throughout Austria and Germany. His life was spent in writing, lecturing, organizing, traveling, quarrelling and litigation. It was his fixed idea that the Jews were plotting against his life, since he was the only obstacle to their world-imperialistic plans.

But he had little success. The Jews of course, detested him as a renegade (like the hapless philosopher, Otto Weininger.) The anti-Semites themselves did not trust him, since he was of Jewish stock, and even suspected that he was a Jewish spy. The sick mind of Trebitsch suffered deeply from those suspicions. Nevertheless, when

the Central Powers were defeated—by a "Jewish world-conspiracy" naturally Trebitsch was one of the first to hail the sulky Adolf Hitler, who had just returned from the front, as the saviour of the Germans.

Kurt C. W. Ludecke, a former Nazi agent, describes a meeting with Trebitsch in his autobiography, "I Knew Hitler," as follows:

"Some one introduced me to Arthur Trebitsch, and I spent a whole evening with him. His name was somewhat known through his books, *Geist und Judentum*, and *Deutscher Geist oder Judentum*, but I for my part had never heard of him; so I found myself quite unprepared for the strange discussion which ensued.

"Arthur Trebitsch was a peculiar and pathetic personality, a full blooded Jew who was an apostate, who uncompromisingly attacked the Jew and the Jewish spirit in his speeches and writings, yet could not enter into the Gentile world with which he strove to ally himself. Whether the attitude which turned his life into a tragedy sprang from his mind or his emotions I cannot say. This was the first time I had talked at length with an intellectual and erudite Jew about the Jewish problem, and though even among Gentiles I was now discovering a wide-spread doubt of the Nazi program, I was amazed to find that Trebitsch still passionately endorsed it.

"Trebitsch did not consider himself a Jew, either spiritually or physically, in spite of his two Jewish parents. Convinced that he was the result of a phenomenon which biologists call 'mutation,' he presented himself as a Gentile. Seriously believing that he looked very much like Houston Chamberlain (the son-in-law of Richard Wagner, and propagator of the 'Aryan' theory), he produced as proof one of the pamphlets which showed their pictures facing each other. Looking at his eyes and fair hair, I had to agree that the photographs bore a striking resemblance.

"Trebitsch sought to convince me that he could be a valuable ally to the Nazis. Intuition and reason told me to remain reserved. But it was distressing to witness the despair of this exhausted and high-strung man who,

beyond question was sincere. Ostracized on one side and rejected on the other, he was indeed an outcast. The tragic overtones of our interview made a deep impression on me, and at the earliest moment I spoke about him at length with Rosenberg, the notorious Nazi leader. Needless to say, there was no place for him in the party."

It was chiefly Jewish self-hatred which made Trebitsch such a vicious anti-Semite. But when, rejected by the Nazis, and eventually the victim of the spiritual weakness and moral insincerity of the German reactionaries, he called himself a "better German than Hitler and Hugenberg," the Nazis simply called him a "mad Jew." He died of tuberculosis and paranoia, in 1927, in a little village near Graz, in Syria. "Shall we call him a despicable or a tragic man?" his biographer asks. "Let us do him justice by calling him a tragic character."

Then there is Dr. Max Naumann, lawyer and notary in Berlin, born there in 1875, the founder and leader of the "Verband National Deutscher Juden" (Organization of National German Jews). Naumann, who fought bravely in the World War, and held several high war decorations, founded his society in 1921. His program was a "union of all Germans of Jewish origin who, though openly confessing their origin, feel so insolubly grown together with German substance (wesen) and German culture that they cannot help feeling and thinking anything but German."

This program, as it stands, could have been the basis for the task of assimilating those Jews who really wanted thorough assimilation into the great German culture and life. In practice, however, the activities of the "Verband" became a shame and disgrace to the Jewish name, even to humanity itself. In their desire to prove themselves genuine Germans the members competed with the "Aryan" Jew-baiters in attacking Eastern Jews, who during the World War, had flocked into Germany. Instead of pointing to the fact that those Jews had been invited to General Ludendorff himself to come to Germany to work in German factories and mines, or that they were refugees from war-stricken parts of Poland, they demanded their expulsion, claiming that they were worthless people, overrunning Germany like locusts (though, in fact, they numbered less than 5 percent of the whole German Jewry).

The Naumann-Jews attacked Zionists as being disloyal to Germany, they rebuked the Orthodox group for their medieval spirit, and the liberal "Central-Verein deutscher Staatsberger juedischen Glaubens" (Central Organization of German Citizens of Jewish Faith) for its compromising character. They fought not only against the leftists, but also against the democratic parties, and went so far as to advocate *complete loyalty* to the Nazi program, the anti-Semitism of which, they hoped, would turn only against those Jews who did not fully realize their duties as German citizens.

Their membership was not very large, composed chiefly of *Gchein-*

*raete* and *Justizrate* bankers and businessmen. Still they did much damage to the Jews and to Jewish honor, especially after the Nazis came to power. With masochistic indignity, Dr. Naumann and his followers who tried to assimilate Hitlerism to the full bore the Nuremberg decrees and remained loyal to the Nazi anti-Semitic program. It has been said with bitter irony that these Jews, when raising their hands in the Hitler salute, shouted: "Down with us! Down with us!"

To such lengths did they go that when they were prohibited from displaying the Nazi flag they wired a fanatic appeal to Hitler. Needless to say, this plea was in vain. Nor, to

## TEN YEARS OF HEBREW IN THE HIGH SCHOOLS

THE teachers and students of Hebrew in the public high schools are celebrating a notable anniversary; the tenth birthday of Hebrew instruction in the schools of New York. At present three thousand students are enrolled in the Hebrew courses. These pupils are now coming to look upon their cultural heritage with pride and study with eagerness the language of their people, the literature of their people and the history of their people. How truly did one educator speak when he said "Hebrew has helped the Jewish student, who formerly looked down upon his background, stand spiritually erect."

Gentiles as well as Jewish educators have encouraged the study of Hebrew. One Gentile high school principal wrote the following:

"The question of the advisability of encouraging the study of Hebrew is essentially one for parents to decide. Personally, I am in favor of it on the broad ground that young people should be urged to preserve their racial heritage, particularly when, as is true of Hebrew, that heritage is culturally valuable and historically important. Our American democracy will be enriched and strengthened by the preservation of this cultural legacy."

"I have often regretted that so few of our Jewish students seemed conscious of the magnificence and dignity of their cultural inheritance. The history of the world contains no more inspiring record of loyalty, courage and undying persistence, in spite of bitter oppression. I believe, that for

many of our young people, a knowledge of this inheritance would increase their self-confidence and strengthen their allegiance to ideals, and would make for a continuing spiritual solidarity.

It is because I believe this heritage can best be transmitted through the study of Hebrew that I hope our parents will encourage their children to pursue it."

The future growth of Hebrew depends to a large extent on parents and members of the general Jewish community. Only about two per cent of Jewish high school students study Hebrew. Compared with the enrollment of 90,000 in French and 40,000 in Spanish the Hebrew registration is still very small. Larger numbers of students would enroll if they were aware of the facts: that Hebrew has equal standing with other foreign languages; that school credit and regents credit are granted for Hebrew; that advanced standing is given to those who have studied Hebrew privately; that Brooklyn College, N. Y. U. and Columbia University offer instruction in Hebrew on a college level; that all local colleges and hundreds of colleges throughout the country grant entrance credit for Hebrew.

Urge your friends and acquaintances to encourage their children to elect Hebrew. Help spread the language which has accompanied the Jewish people from the period of its birth in Palestine to the present day.

—MORDECAI H. LEWITTES

their extreme distress, were they granted the right to wear Swastika badges. They hoped Hitler would exempt them. At the end of 1934, Max Naumann gave the leading French newspaper, *La Croix*, an interview which testifies eloquently to the illusionary and utterly reactionary views held by him and his friends. Naumann, asked whether it was true that he approved of Nazism and Hitler's anti-Semitic policy, answered: "That is not entirely untrue. We would have considered it a national disaster for Germany and for us Jewish nationalists, who are among the best of Germany's sons, if Hitler had not taken the fate of the German people in his hands. Hitler is our destiny. Only he can solve the Jewish problem." (See "Inside Germany," by Albert C. Grzesinsky.)

Eventually the Nazis themselves, despising such a treacherous attitude, forbade the movement and arrested its unsuccessful Fuehrer. This was in 1935.

Dr. Naumann was, in some respects, an idealist. Unfortunately, he went astray. But what excuse is there for Arnold Bronner, the highly gifted dramatist and novelist, a typical careerist with no moral scruples? His father, Ferdinand Bronner, ironically enough, wrote in 1905, under the pen-name of Franz Adamus, a tragedy, "Schmelz der Nibelung," which told of the conflict between a Jewish father and a renegade son who left his faith and people to enter a German National Students' Organization.

Arnold Bronner soon changed his name to the more Nordic Arnolt Bronnen, and published, in the early post-war years, several expressionistic plays dealing with such unpleasant topics as patricide, incest, sexual perversions, each so brutal that at every performance a riot ensued. A left-winger in the beginning, he soon realized that big things were to be had by joining the rising Nationalist movement. His play, "Rheinische Rebellen," made heroes of those Germans who, in 1923, expelled the Separatists who had tried to set up a Rheinlandische republic as a buffer state between Germany and France. The French are seen as brutes, sadists and murderers, and the Separatists as deep-dyed traitors. The Jewish-born author praiscs in exalted terms the greatness and eternity of Germany. Openly he took side with

the Nazis in his novels "O. S." and "Rossbach." The former describing the battles of German jingoists against Polish jingoists in the Southeast corner of Silesia, and the latter glorifying one of the earliest "generals" of Hitlerism who led his Nationalist gangs in the Baltic against the Soviets, against the German republic in the Kapp putsch of 1920, against the Poles in 1921, against the Weimar republic, and in the Hitler putsch of Munich, in 1923.

Bronnen was able, somehow to conceal his Jewish origin from the Nazis, although a number of people speculated whether he was or was not the son of the late Jewish playwright, Bronner. An outstanding member of the Nazi party, he was appointed *Reichsdramaturg* of the German Broadcasting System by Hitler, both because of his merits and because the Nazis were rather short of able literary men after the expulsion of the best writers. Then his origin was discovered. In vain Bronnen defended himself, maintaining that he was a pure Aryan, since his mother was Gentile (she was not) and he was the illegitimate offspring of a Gentile friend of his mother's. But the Nazis did not believe him, and he was expelled from the party. Nazi histories of literature, when speaking of Arnolt Bronnen, call him a dilettante of Jewish extraction who, through belief in the coming Nazi success, tried to find his way into the Nazi party.

Ignatz Trebitsch-Lincoln and Jan Erik Hanussen were of the adventurer and swindler type. The former, born in 1875 in Hungary, was the son of a Jewish orthodox teacher, and took the additional name of Lincoln when he lived in England. He is one of the most interesting adventurers of our time, comparable in his ingenuousness to Cagliostro, Casanova, and Pseudo-Demetrius. In 1900 he turned Christian. He came to New York, where he became the leader of a Christian sect and precipitated a scandal. He escaped to England and managed to become the parson of Appledore. Recommended by the Archbishop of Canterbury himself, Trebitsch was elected member of Parliament in 1910. Again he caused a scandal and he had to leave England. He went to Roumania where, in 1912, he established himself as the director of an oil-firm. During the first World War he was a spy in the British service and was sentenced to several years im-

prisonment by a German military court. After being released he went first to Czechoslovakia and then, in 1920, hoping to achieve a new career, he joined the German nationalist movement.

On March 19, 1920 Wolfgang Kapp, a high Prussian official, tried to overthrow the Republican regime, but was defeated by the spontaneous intervention of Reichswehr and leftist workmen. Adolf Hitler, upon hearing of the putsch, hurried from Munich to Berlin, but was late. Trebitsch-Lincoln, prospective propaganda chief of the Kapp regime, had to leave the country at once. He went to China, to Afghanistan, finally to Tibet, where he is at present a revered Tibetan monk.

More deeply affiliated with German National Socialism was Jan Erik Hanussen, intimate friend of the notorious Jew-baiter, Graf Helldorf. Few knew that his real name was Hermann Steinschneider, or that he was born in 1889—the year of Hitler's birth—the son of a Moravian Jewish comedian. He was brought up in Ottakring, a proletarian district of Vienna, took part in the World War as a corporal and was jobless for a long time after the armistice, as was Hitler. But while the young "artist" Adolf took up politics, Hermann Steinschneider was interested in telepathy and graphology which, in the hands of the unscrupulous, became instruments of swindle. At that time such things as sorcery and exorcism attracted the masses.

Hanussen was distinguished from the ordinary guild of dealers in the supernatural because of his greater ambition. He had his own journal, *Bunte Wochenschau*, and in it he prophesied that in 1930, the Kaiser would return to rule Germany. When this prediction failed he banked on Chancellor Bruening and then on General Schleicher.

In the meantime, he was arranging infamous orgies for his patrons and followers. On one of these occasions he had the opportunity of meeting Graf Helldorf, Chief of the Storm-troopers, notorious for the riots he instigated in Kurfuerstendamm during the Jewish High Holy days in 1931. In order to please his exalted client, the Graf, Hanussen procured for him the most exquisite girls and stalwart young boys, lent him his own car, and gave him substantial sums of money. Helldorf was usually in a

bankrupt state. Among Hanussen's clients were people of high birth, gentle financiers and industrialists, wealthy women, and representatives of all the reactionary circles which had united against the Weimar Republic in the so-called "Harzburg" Front, comprising Monarchistic Junkers as well as genuine Nazis. And his *Bunte Wochenschau* had increased in circulation, especially since Hanussen now predicted the rise of the Saviour of the German race—Adolf Hitler.

Hanussen's life was not always easy, though. Once Helldorf praised the ill-famed Ukrainian Jew-baiter, Petlura, and asked Hanussen whether he was also of the same opinion. Steinschneider nodded, and, to care for any possibilities, hurried to the nearest person to become baptized.

This did not prevent some clever journalists from discovering the real origin of Hanussen, and he was exposed. Joseph Goebbels, who feared Hanussen might become the propaganda minister of the Third Reich, published an article in his paper calling him a Jewish cheat. A few days later, however, a dementi (denial) appeared in the same paper, apologizing for this error, made by a stupid reporter. Hanussen was really a Danish nobleman, it was stated and it was the plaintiff who was a Jewish cheat.

This was the work of Graf Helldorf, who thus protected his friend from the attacks of the jealous Goebbels. Helldorf even went so far as to introduce Hanussen to Hitler himself. Hitler was assured by Hanussen that the victory of Nazism was not to be stopped because it was to be read from the stars. Unfortunately, Hanussen added, the scientists would not believe him, and that was why he was persecuted.

Hitler sympathized with him. Nazism too was persecuted by the reactionary forces. But The Day would come.

Hanussen-Steinschneider was a very smart man. But he wondered whether he would be saved when all of his tribe would be wiped out. He could not emigrate, nor could he withdraw from the spotlight he had thrown on himself.

He had just one more triumph. This was when he "predicted" the Reichstag fire. A few weeks later his corpse was found in a forest south of Berlin.

"Der Mohr hat seine Schuldigkeit getan, der Mohr kann gehen." Helldorf no longer needed the service of the Jew, since he had accomplished

what he wanted. As the Police Commissioner of Berlin he had no mercy on the clever Moravian Jew who had helped Hitler to power. So he sacrificed him to Dr. Goebbels, who knew more about Steinschneider than anybody else.

And it was not difficult to find people to do the job of killing the "clairvoyant," the magician, the sorcerer. Graf Helldorf furnished the men to kidnap and murder the too smart Jew, and Hanussen himself provided the car.

## THE QUALITY OF JEWISH LEADERSHIP

LET us consider the various kinds of leadership in Jewish life. There are those who, albeit they are sincerely imbued with the desire to serve, are primarily motivated by the instinct of self-protection or pure philanthropy, alien to or unsympathetic with the spirit, hopes and aspirations of the Jewish people, and indifferent to positive values in Jewish life. There are those, on the other hand, equally zealous and sincere in their desire to serve, and along with such desire are mainly sympathetic with and readily responsible to Jewish aspirations and values. Some have attained leadership through years of service and sacrifice, the reward for which is the privilege and responsibility of leadership. Others have assumed leadership as a necessary expedient to protect their security.

Some think in terms of large funds and stupendous activity, wholly unrelated to Jewish values—others in terms of ideals, morals, Jewish consciousness, positive values, the preservation of the vital spirit of Judaism, great contemporary Jewish movements, the lessons of Jewish history, a courageous self-respecting Jewish community. These are impelled above all else by the will to live as Jews. One type of leadership is driven into activity on behalf of themselves primarily. They are moved by fear and hysteria. They have the whole erroneous idea that in the power of wealth, influence and position, without more, lies all wisdom. The other type has been enlisted through a profound respect for the destiny of Israel as an everlasting people.

The critical times which now confront us require competent and balanced leadership, men of courage, men of inspiration, men who, recognizing the dangers that beset us, have the ability to view them in their proper perspective, men who will recognize and do something about the affirmative challenges that are so important for the continued growth of a normal people. Our leaders must have moral stamina. Life to them

must be purposeful. We must refuse to be defeatists. We must recognize that spiritual and qualitative values are not alien to the cosmic order, and that they have relevance and significance. Our leaders must be rooted in the enduring prophetic tradition which interprets life as an unending service. We must think of Judaism and the Jewish cause as something more than just philanthropy and social service.

A leadership that is cynical as to eternal values, or so blasted in spirit that they impart their lack of moral stamina to those whom they influence, is not conducive to that strength and vitality in the Jewish community so essential to overcome our present difficulties. We need a leadership that is sufficiently resilient and tolerant to understand what the late Dr. Schechter called "the catholicity of Israel." We need a leadership close to the reservoirs of their people's heritage, steeped in Jewish tradition, and capable of drawing inspiration from an immersion in Jewish historical values.

—From a speech delivered by Henry Monsky, President, B'nai Brith

## THE AIM OF THE HISTADRUTH

THE activities of the Histadruth are dominated by one central aim: to make Palestine the home of the Jewish people. It is the organization of those who have already returned to their home and to their work. Its task is to make this return permanent, and to create conditions for an ever-increasing stream of newcomers. These in their turn will themselves participate in this great task, broadening the scope of the entry of other immigrants, and so the process must continue until the goal is reached—a Jewish people, re-established in its national home, rooted in its soil, fulfilling all the functions of production in agriculture and industry, commanding the resources of its country, ensuring the full political, economic and social equality of all its members, and creating its own culture.

—Berl Locker, in *Jewish Frontier*

# PROTESTANTISM ANSWERS HATE

By HAROLD L. ICKES

*The following is a transcript—slightly abbreviated—of an address delivered by the Secretary of the Interior at a dinner forum sponsored by the "Protestant Digest" Associates at the Hotel Roosevelt, New York, on Feb. 25, 1941.*

**B**Y the strictest definition that Hitler or any of his henchmen could lay down, I am a Nordic—in every drop of blood that courses through my veins. And, as a Nordic, a Protestant Nordic, I denounce the cruel cunning of any tortured and twisted soul that would seek to defy Nature, to ignore ethnology, to bury deep in ignorance and superstition all that Christ lived and died for.

One can understand, although he cannot absolve, the savages of the Third Reich for resorting to degrading practices that shame mankind. But what of so-called Christians who both practice and preach, not only anti-Semitism, but hatred of Negroes and other minorities? What can be said for the professing Protestant who sings his hymn of hate against a Catholic or of the Catholic who regards the Protestant with aversion?

One cannot but sorrow over the state of the soul of man who, proclaiming himself to be a Christian, spews hate upon the Jews. For Christ himself was purely and exclusively Jewish. And so were all of the twelve disciples. Out of Judaism, with the finest moral system of its time—a moral system which prevails to this day—Christianity sprang and developed. Without Judaism there could be no Christianity. The earliest Christians were all Jews—men and women who were inheritors of and who were raised in the tradition of Judaism. If Hitler had been in the seat of Pontius Pilate, he would not only have condemned the Man of Galilee to death, he would have confined in a concentration camp all of the twelve apostles, excepting only Judas Iscariot, the Quisling of that time, and with them all of their followers, there to be purged with castor oil while awaiting the time and convenience of the firing squad.

A Hitler might have destroyed Christianity at its birth, but a thousand Hitlers, supported by a thousand Goebbels, cannot now crush it. Christianity is too deeply rooted, its contributions to civilization have been

too mighty for any modern Genghis Khan to tear it up and cast it out. Its roots go down deep into the spiritual soil until their tiniest tendrils are lost in Judaism, which has endured for thousands of years and which will survive this latest campaign of hate and persecution that has been launched against it.

I want to read to you a revealing and astonishingly prophetic passage from the great German-Jewish poet, Heinrich Heine. It was written in 1834. Listen:

"Christianity—and this is the most beautiful accomplishment—has mitigated to some extent that brutal Germanic war-lust, but it could not destroy it, and if the time should come when the Cross . . . should break down, then the savagery of the old warriors will reappear, that blind Berserker-madness of which the Nordic poets sing . . . Then the ancient gods of stone will rise from their graves . . . "

A century later Heine's apprehension became a reality that has shocked the Christian world.

The Bible, in the mind of the Christian, does not begin with the account of the birth of Christ; it is not merely a record of His brief but everlasting life. It is the repository of both the Ten Commandments and the Sermon on the Mount. Isaiah is just as much a part of Christianity as is St. Matthew. Christ, Himself, recognized the dependence of those of His generation upon the lives and writings of the Hebrew Prophets who had preceded Him. In some of our Protestant churches, a regular part of the service is the reading of a passage from the Old Testament. I venture to say that, as often as not, a preacher, when he mounts his pulpit, chooses his text from the Old Testament.

The threads that connect the Old and the New Testaments are many and clear. The most striking of these is the refrain of love that runs through both. In Leviticus we read: "Thou shalt love thy neighbor as thyself." And in Deuteronomy it is said: "Love ye therefore the stranger." When Christ later preached the immortal doctrine of love of humanity, He followed in the accepted Hebrew tradition.

These quotations from the Old Testament emphasise the continuity of Judaism and Christianity. Love of humanity, the social concept that is enjoined in Leviticus and Deuteronomy, is even more strongly emphasized in the Sermon on the Mount. According to St. Mark, Christ declared: . . . "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." St. Matthew has it: "Thou shalt love thy neighbor as thyself." And St. Luke: "Love your enemies, do good to them which hate you."

Christ, influenced by the Hebrew Prophets, said that love of mankind was the most important injunction that could be laid upon us. And this is all the more remarkable because, in the ancient world, love of mankind was not widely accepted as a philosophy.

In the Book of Proverbs, Chapter VI, Verse 16, there is a remarkable passage which reads like a prophecy of Hitler and Goebbels and their fifth columnists:

"There be six things which the Lord hateth;  
Yea, seven which are an abomination unto him;  
Haughty eyes, a lying tongue,  
And hands that shed innocent blood:  
A Heart that deviseth wicked imaginings,  
Feet that be swift in running to mischief;  
A false witness that uttereth lies,  
And he that soweth discord among brethren."

Surely those who hold themselves to be Christians will not be stepping out of character if they hate the same things "which the Lord hateth."

We Christians do hate "a lying tongue, and hands that shed innocent blood, and a heart that deviseth wicked imaginations, and the false witness that uttereth lies, and he that soweth discord among his brethren." We hate these things with the righteous hate of the Christian. But more than anything else, we hate *hate* as the chief evil in the world today because hate makes fertile the seeds of those ugly growths—envy and spite and false witnessing; of blood lust, of cruelty, of slavery—not only of the body of

man, but of his spirit.

Thus far I have spoken of Christianity as a totality. I have ignored the doctrinal differences between Catholic Christianity and Protestant Christianity and between the different sects and denominations of either. I am tolerant of all forms of Christianity, just as I am tolerant of all humane men, regardless of race or color or creed. I have advocated and have practiced toleration. I believe that Jew or Gentile, Catholic or Protestant, Negro or White, is entitled to equal opportunities, equal justice, equal respect, and equal freedom.

Some, including Protestants themselves, say that Protestantism is defunct. Others express the opinion that all Christianity, including Catholicism, is being swept into the wings while the stage is being prepared for the so-called wave of the future with its scum floating on top—scum which might be called "backwash of the past." It is said that the spirit of liberalism, which has been so characteristic of Protestantism and which is the spirit of the doubting and "inquiring mind," has grown to the point where Protestantism has doubted itself out of existence. It is said that this vigorous heir to Judaism and younger brother of Catholicism is already a flabby, senile invalid, outside whose door the undertaker is waiting.

Speaking as a man whose Protestantism goes back to an undiscoverable past, I want to say that Protestantism, even Christianity itself, would not be worth saving if it adopted, or even if it fails to repudiate, such statements as we hear from time to time to the effect that it would be better if neither England nor Germany won this war. We have heard those unworthy words from men like Henry Ford and Colonel Lindbergh. Only a week ago a Protestant minister in this very city repeated them.

As well might these have said that, as between the kidnapper and his intended victim, they do not care which may win; as well might these have said that, as between the man who drops incendiary bombs on defenseless cities and the women and children whom he kills from the air as they vainly seek safety, they can see no moral distinction and so they do not care which may win; as well might these have said that, as between the truth and a lie, as between deceit and honorable dealing, as between the darkness of the Middle Ages and the

light of civilization, as between discord and slavery on the one hand, and peace and freedom on the other, they have no choice and so they do not care which may win.

This dinner is a vigorous repudiation of such moral insensibility. It is an affirmation that the human heart has not become cold and indifferent to the horrible fate of all of those upon whom Hitler can lay his withering hand. The movement that is represented here tonight is supported by the flower of Protestant thinkers and leaders from all over the land. As vigorously as when Protestantism was in its youth, these thinkers and leaders now bear testimony to the inviolability of human life, and the right of all to security and the pursuit of happiness. They know that if the sacred rights for which our fathers fought and died are destroyed by ruthless totalitarianism, whether of the right or of the left, in other free lands, they will stand in peril of their lives and liberties here.

Horror and hate are riding the hurricane in large parts of the world today. Hate has been made a principle of statecraft, first by communists and then by fascists, and has been used as an instrument of violence and destruction. Men like Hitler have corrupted the souls of their people with hate. This is particularly true in Nazidom where the youth are being brought up on the principle of hate.

I am about to quote from a recent article in the *Survey Graphic*, written by a young German, a former member of the Hitler Youth. He said: "Into the philosophy that the youth movement had devised, Hitler inserted the idea of hate—undying, unflinching hate . . . Not out of constructive energy did German Youth build their new world; but out of the negative, destroying depths of hate."

Nazi hate has spilled over into the Christian camp. On their way to destroy Christianity, the Nazis first besmirched and assaulted Judaism. They believe that they will destroy Judaism if they crush the Jews. But Judaism is not Hitler's ultimate or exclusive enemy. His real enemy is the Nazarene Carpenter who was never anything else but a Jew. It is He who is the actual objective of the brown-shirted disciples of hate who run like a swarm of evil streptococci through the blood stream of our Western civilization.

If anyone has any doubt that Hit-

ler's ultimate aim is to destroy both the Jew and the Christian, between whom Christ is the link of imperishable steel, he should turn to an official publication which has been referred to as a textbook of the debasing Nazi philosophy. It was written by Dietrich Hütten, published by "Deutsche Revolution" at Dusseldorf, and its engaging title is "Defilement of Race."

From page 3 of this Nazi fulmination, I read this:

"The mission of the German nationality in the world is to free this world of Jews and Christians."

From page 5:

"Christianity cunningly imposed and forced upon non-Jewish, Christianized mankind a foreign religion—foreign to the concept of race and inharmonious with it."

From page 15:

"If we wish to create something new, we cannot permit the existence and operation of disorganizing factors such as Christianity . . . Germanic blood and Christian baptismal water can never mix."

Again, from page 25:

"Christian 'morality' and the old-Germanic concept of a moral code are irreconcilable because they are worlds apart. The one believes in a world of this earth, the other in a world beyond . . . Jesus of Nazareth, his Disciples and the writers of the Gospels were full-blooded Jews, and consequently Orientals. But the German is of Nordic-Germanic stock. How can there be any harmony here?"

And finally, from page 27:

"The holy veneration accorded woman by the old-Germans is naturally in no way comparable to the Christian cult of the Virgin Mary, which is completely contrary to God and nature. That cult is not the veneration of woman, but the idolization of a definite Jewish woman who has been falsely imputed to be the 'Mother of God,' a concept that is also contrary to nature."

And Julius Streicher, the psychopathic anti-Semite, and probably the most depraved individual in Germany, said at a mass meeting in 1937: "The priests made the church the greatest stronghold of Judaism."

In 1935, at a Nazi rally at Oldenburg, the Nazi Governor, Roewer, cried: "The Bible is the greatest piece of trash literature."

In one of the Nazi dramas, written by von Kiss, and played with Goeb-

bels' permission, there are violent attacks on the church. I quote one passage: "Always do I see among the contending Germans the frock of the priest . . . Throw out those murderers of the German soul! We have no use for a Savior who whines . . . We Germans are our own Saviors."

Dr. Krause, a leading Nazi, sneeringly characterizes Christianity: "The Christian religion is Jewish-reactionary, soul-hardening . . . the cattle-traders' stories of the Old Testament . . . The inferiority-complex tenets of the Jewish rabbi, Paul . . . The lunatic notions of the Jewish-Christian God Jehovah . . ."

Goebbel said: "Talk about humanitarianism and morals is simply disgusting to us."

And from the magazine *Nordland* (1934, Heft 15):

"Henceforth there will be no rest until Germany is liberated from the Christian cross."

Yet, despite these brutally frank expressions, there are those who believe that we ought to bow our heads meekly to the scourge of Nazism, accepting it as something inevitable—as the middle ages accepted the Black Death. It is to this abjectness that our appeasers—and we have many who are influential and in high places—would persuade us. And to drive the frightened hares within the range of the appeasing hunters, we have an indeterminable number of dangerous fifth columnists who are serving the avowed purposes of Hitler and Goebbel, some of them for pay.

There is a widely disseminated and ably conducted movement in this country that draws together such men as Merwin K. Hart, Father Coughlin, Colonel Lindbergh, Lawrence Dennis, and Major Al Williams, and many others who might be mentioned, who would sacrifice democratic ideals and Christian civilization to alien economic and social predispositions. These men are supported by others who play upon the prejudices of the anti-Semitic, the anti-Negro and the anti-sharecropper. These are the Quislings who, in pretended patriotism, would cravenly spike our guns and ground our planes in order that Hitlerism might more easily overcome us.

Already our native fascists are at work cultivating the soil of hatred. Already our appeasers are at work sowing confusion in our ranks. What-

ever their announced intentions may be, our appeasers are powerful aids to the fascists. Both are doing precisely what Hitler delights in having them do. They are sowing hate and breeding discord.

Listen to what Hitler said to Rauschning on this subject:

"There will be endless confusion, but for a long time I will have had contact with those men who will direct the new government, a government that suits my purpose. We can always find such men. We can find them in every country. We do not even have to buy them. They will come to us of their own accord. Pride, confused thinking, political animosity, and egotism are their chief motives."

This is exactly what has happened in every European country that is now a Nazi slave colony. This also fits our fascists and our appeasers like a glove.

Here is a clear challenge, not only to our fellow Protestants, but to Catholics and other Christians of every sect or variety; to Jews, to Gentiles, to rich, to poor, to White, to Negroes—to array ourselves in defense of our liberties and our Christian civilization. We can take care of our would-be traitors and our cowards if they are kept isolated from those to whom they would deliver us.

Especially should all Christians realize, before it is too late, that racial and religious hatred, particularly anti-Semitism, is *their* deadly enemy. I quote a searching and illuminating statement that was made by Daniel A. Poling, international president of the Christian Endeavor:

"For the Christian the challenge is clear-cut. The Jew can stand persecution: under it he survives and strengthens. But you and I cannot hate, for hate and intolerance are corroding passions from which there is no survival. Civilization cannot persecute and survive. America cannot tolerate persecutions and continue."

It is unthinkable that we should be haggling in the market place over the price of instrumentalities with which to defeat anti-Christ and save our right to worship God in our own way, a right which the Nazis openly proclaim that it is their intention to destroy. How can we bargain over the price of liberties that are in themselves priceless?

As Ralph Ingersoll admirably pointed out recently in an editorial in

*PM*, this is no time for haggling in the market place. And he is right. Rather it is the time to give—to give generously, to give until it hurts. It is the time for a spontaneous and generous heartbeat for those who are fighting desperately to preserve liberties that they have generously shared with us in the past.

Although this is the period of the world's greatest travail, there is no need of our sending troops abroad. The peoples of the old world are quite ready and willing to fight for their own liberty. However, this is all the more reason why, without holding out for unconscionable profits, without undue delay, but, on the contrary, in all generosity and with all speed, we should supply instruments of war to those who are fighting for our Christian civilization in Greece, in Northern Africa, and in Great Britain. Here is a cause that ought to appeal, not only to the sense of justice and fair play that is supposed to animate every American soul, but to our chivalry. Here is a chance to do all that we properly can to prove that we mean it when we talk about the pursuit of happiness and the right of free speech, free press, and free worship.

I once belonged to a political party that marched, with heads erect and eyes alight, to the tune of "Onward Christian Soldiers." White people and colored people, Catholics, Protestants, and Jews, all lifted their voices to that tune and marched together without any feeling of incongruity. And all of us, Jews and Catholics and Protestants, in the consciousness that we are brothers under the skin, can today fall into step to that same tune to resist, with all our might, a savage whose sanguinary hand is now at the throat of civilization.

Let the word go forth, not only that Protestantism answers hate, but that Catholicism answers hate; that Jews and Gentiles, and Whites and Negroes also answer hate; and that all, in answering, declare a renewed faith in the doctrines and civilizing influences of the greatest Jew who is, as He always will be, the link between the two religions that have made our Western civilization what it is.

Nor, in our absorption in the tragic events that are happening in less fortunate lands, should we ever forget that, to make our country worth living for, we must make it worth living in.

# THE NEWS OF THE MONTH

By LESTER LYONS

**T**HE annual report of the Jewish Agricultural Society states that Jewish farmers in this country are making steady progress and that the society is increasingly successful in its efforts to expand and strengthen the American Jewish farming class. The report, prepared by Dr. Gabriel Davidson, managing director of the society, discloses that last year, 1,420 people sought the aid of the society and 750 individuals were settled on farms in six states. At present there are fairly compact refugee settlements in parts of New Jersey, New York, and Connecticut. Refugee farmers have been granted \$230,000 in loans by the society.

In reprisal for the alleged participation of Jews in anti-German disorders in Holland, the Nazi authorities are planning to deport all Jews in that country to Poland. A dispatch in a Nazi paper refers to such expulsion as a "total solution of the Jewish question in Holland." The Germans have already isolated 50,000 Jews in the Amsterdam ghetto and have sentenced many Jews to long terms of imprisonment. The Dutch population has generally ignored the attempt of the Nazis to create a Jewish issue, and Dutch workers have launched strikes in protest against anti-Semitic measures.

The expulsion of Jews from the Reich is continuing at an intensified pace. The 50,000 Jews in Vienna are to be deported to Poland before April 20th, Hitler's birthday. Only Jews needed for military labor will be permitted to remain.

A Code for National Unity, outlining the principles upon which unity among religious and other groups should be based, was issued by the National Conference of Christians and Jews in connection with Brotherhood Week which was recently observed. The Code states in part that "America is a composite of many racial and religious groups, no one of which can truly claim superior loyalty," and that "Whatever threatens the liberties of any of our people threatens those of all." The Code was read in more than 2,000 communities observing Brotherhood Week.

A manual for teachers in the elementary schools intended to promote tolerance has been issued by the Council Against Intolerance in America. This manual, called "We're All Americans," contains ten stories about children who are in minority groups and suggests activities and questions for class-room discussion and use. This publication is one of a series

services and home hospitality in nearby cities under the auspices of the Jewish Welfare Board.

The Palestine government has granted 5,000 pounds to the municipality of Tel Aviv for the construction of public air-raid shelters. Construction began last year to accommodate 15,000 persons. The city now has adequate emergency hospitalization facilities in case of air-roads or other attacks . . . The Kibbutzim (collective settlements) of Palestine have accepted 1,000 unemployed city workers for one year in order to reduce unemployment and increase agricultural production.

## MATZOS FOR JEWS IN GERMANY

The Joint Distribution Committee is planning to spend at least \$250,000 to provide matzos for Jews in German-occupied countries. Permission to import matzos has been given by the Nazi authorities. Independent retail grocers in this city have begun a campaign to raise \$50,000 for matzos and other Passover necessities for Jews abroad. This campaign is under the leadership of Max Mencher of the Department of Markets.

available only to teachers and others engaged in school work.

In spite of the war the Jewish concessionaires of the mineral baths at Tiberias have made large-scale improvements which will make the historic spa a modern health resort. Instruments for automatic control of temperatures were installed; new basins were built; one of the mineral springs, abundant in iron, was segregated for drinking purposes; the bathing pavilion is now provided with a modern restaurant and surrounded by an 18-acre park.

The United States Army now has eleven Jewish chaplains in active service. These chaplains were called to service since last October to minister to Jewish men who have entered the defense forces under the Selective Service Act . . . During the Passover holidays furloughs will be granted Jewish men in the defense forces. Those not able to go home because of the distance involved will have Seder

A class in aviation is being sponsored by the Hechalutz Organization of America at its cooperative training farm at Cream Ridge, New Jersey. The training in aviation is for American defense purposes and also for post-war reconstruction work in Palestine. The organization has already trained more than 300 young Jewish farmers who are now pioneering in Palestine.

The need for Jewish education of Jewish children in England has been increased because of the war. A fund of 54,000 pounds is being raised to provide classes for boys and girls who have been evacuated from the cities to the villages. The appeal for funds, led by Chief Rabbi Hertz, warns that "a generation of Jews ignorant of Judaism would be a menace to the community and would become incapable

## ITALY DISCOVERS KING HAAKON IS A JEW

Official Italian propaganda has at least amusing aspects. The Italian radio has announced that King Haakon of Norway, who is now in London, is a Jew, the descendant of a priestly family. The ruler's real name is said to be "Ha Cohen," meaning "the Priest. The broadcast further declared that the British are planning to make Haakon the first King of Palestine and to put his son on the throne of Norway after the war.

### HEBREW UNIVERSITY IN DEFENSE WORK

Important work in behalf of war defense is being done by the Hebrew University in Palestine. The laboratories at the University are manufacturing typhus vaccine for the Near East and are engaged in research for other vaccines . . . Factories in Palestine are manufacturing steel helmets for the British forces. They are also producing spare parts for motor vehicles, hospital equipment, barbed wire and other articles required in war.

of playing a part in the national life of the country or making a contribution to the recovery of civilization from Nazi oppression."

The Vichy government has appointed a special board to deal with "the Jewish question." This action is intended to be a forerunner of measures tightening the status of the Jews. The trend is toward strict enforcement of the laws barring Jews from government positions or from places in the press or education.

In the Roumanian pogroms which resulted in the massacre of thousands of Jews, touching examples of heroism and self-sacrifice were displayed

by many Christian peasants. These peasants stationed themselves in Jewish homes or formed a cordon around villages in order to protect the Jews. Many of them lost their lives while trying to aid the Jews. Over 20,000 Jews in Bucharest were rendered homeless.

The Slovakian government has directed the expropriation of the property of 3,000 Jewish firms and also the distribution to Slovaks of 245,000 acres of land confiscated from Jews. The Jews are required to wear distinguishing armbands and are forbidden to enter cafes, hotels, or public baths.

The present Jewish population of Warsaw is about 190,000. Nearly half that number are classified as day laborers and more than 83,000 of them are employed in labor gangs. The German authorities maintain the "necessary segregation" of Jewish and Polish workers, according to a Nazi newspaper in Prague.

Five thousand Roumanian Jewish refugees are stranded at the Roumanian port of Galatz, on the lower Danube, unable to enter Soviet Bessarabia or to return to their homes. The Soviet authorities have refused to allow them to enter Bessarabia.

## WHAT JUDAISM MEANS TO ME

By MILTON STEINBERG

**W**HAT do I get out of my Jewishness, both the religion and culture (it is both to me), to justify the expenditure of time and energy upon it? How am I the better off for my adherence to it? From the Jewish heritage, I have derived my world outlook, a God-centered interpretation of reality in the light of which man the individual is clothed with dignity, and the career of humanity with cosmic yearning and hope; a humane morality, elevated in its aspirations yet sensibly realistic; a system of rituals which interpenetrates my daily routines and invests them with poetry and intimations of the divine. To be sure, I have had to do some tinkering on the traditional apparatus. I have had to recast theological doctrine into consonance with the scientific picture of reality. Again, I have had to do my own applying of the social values of the Jewish ethic to the political and eco-

nomic issues of America . . . Now I might conceivably have achieved analogous results without the Jewish past. Analogous results, perhaps, but in no case, identical. For like all historic religions, Judaism has a character of its own. Its uniqueness—needless to say, this word carries no implication of superiority — consists of several special factors inherent in it. For example, the role of learning and study as a religious exercise and as a key to salvation is extraordinarily large in the Jewish tradition. Again, salvation is conceived as not an objective for the individual only but for the society as well, the former being regarded as virtually impossible without the latter. Still again, Judaism, in contrast with most Christian confessions, is relatively unconcerned with matters of creed. It is less interested that Jews shall believe alike than that they shall strive to realize the same moral objectives.

In brief, though I share with liberal Christians large areas of affirmation, mine is a special position, which simultaneously satisfies me and serves also as a foil, goad, and stimulant to other persuasions. Besides, the materials of Judaism lie at hand, ready for me to use. It would be uneconomical not to exploit them. Finally, I have observed that those Jews who do not acquire their religion from the tradition of their group quite generally do not get it elsewhere.

Beyond this, my life is enriched by the accumulated treasures of over three millennia of Jewish culture—a large literature in which I read extensively, not as an outsider, but with a sense of belonging; music for me to sing, art for me to enjoy. I have the privilege of companionship with the great personalities of Jewish history. At my disposal is a second fund of folklore when I spin tales to my children. Mine literally is a double past—the American and the Jewish. My horizons are distant, not in one direction, but in two. I am twice anchored in traditions, and hence twice secured against the peril of being "unpossessed."

And because my Jewishness is sometimes positive, anti-Semitism looms less large in my life than in that of many of my fellows. I am not hag-ridden by it as they are. To them it is the whole of what is otherwise a senseless identification; to me it is an unfortunate, undesired, but apparently unavoidable, incident in an inherently worthwhile enterprise. Like them, I am prepared to do anything I can to resist it. I too, man the walls but in defense of shrines, libraries, and family altars as much as of jobs, legal rights, and memberships in golf clubs. And I know that while much will be taken from me in the event of defeat, my Jewish heritage will still remain to sustain and give me direction: the de{judaized} Jews, on the other hand, recognize quite clearly that they will be left with nothing. Little wonder that their preoccupation with anti-Semitism approaches a hysteria.

I am furthermore quite confident that by virtue of my attitudes, I am less susceptible than escapist Jews to infection by self-contempt. I am undeniably exposed to the same psychic influences that play over them. But in my case, participation in and appreciation of the Jewish tradition operate as immunizing elements.

—From *Common Ground*

# BROOKLYN JEWISH CENTER ACTIVITIES

## Rabbi Levinthal to Discuss Important Theme This Fri. Evening

This Friday evening at our late services which begin at 8:30 o'clock, Rabbi Levinthal has chosen for the theme of his sermon "The Great Need in Jewish Life Today." This will be the first Friday night lecture that Rabbi Levinthal has delivered since his return to the city and we are confident that a large congregation will be present to greet him and to hear his message.

Preceding the sermon, the guest cantor, Rev. Gertler, will sing several selections. Rev. Kantor will lead in the congregational singing.

## Late Friday Night Services To Close April 4th

The members of the Center will please take note that our late Friday evening services for this season are coming to a close. The closing service will be held on Friday, April 4th, the Sabbath preceding the festival of Passover.

Next Friday evening, March 28th, we shall have as our guest speaker, the well known Zionist writer and lecturer, Mr. Abraham Goldberg who will speak on the subject, "What Are the Present Prospects for Political Zionism?"

At the closing service on April 4th, Rabbi Levinthal will preach a special sermon in honor of the 150th anniversary of the adoption of the Bill of Rights by the United States government. The subject will be "The Bill of Rights—the Soul of America."

## Course of Lectures on Palestine Economy By Dr. David Tannenbaum

The fourth series of lectures on Zionism in Palestine will be delivered by Dr. David Tannenbaum, noted Zionist leader and former chairman of the Center Forum and Education Committee. Dr. Tannenbaum will deliver five lectures on "The Economy of Palestine" on consecutive Wednesday evenings beginning March 26th at 8:30 o'clock. On that evening he will discuss, "Can Palestine Support Itself?" On Wednesday evening, April 2nd, he will speak on "Public (Tax) Funds in Palestine."

## Cantor Gertler and Nadler's Choir To Officiate This Saturday

At the services this Sabbath morning, March 22nd, we shall be privileged to have as our guest cantor, the Rev. Hyman Gertler, cantor of Congregation Shomrei Emunah of Boro Park. Cantor Gertler will be assisted by the well known Nadler Choir. All members of the Center and their friends are cordially invited to attend.

## Membership Committee Meeting Monday

On Monday evening, March 24th at 7:30 o'clock, the Membership Committee will hold its regular bi-monthly meeting.

## Sisterhood News

The regular monthly meeting of the Board of Directors of the Sisterhood will be held on Monday, March 24th, at 10:30 a.m. Please note that the meeting will be held at 10:30 instead of the afternoon. All directors are requested to please attend.

The next cultural and social meeting of the Sisterhood will take place on Monday afternoon, April 14th. (Chol Hamoed Pesach.) An entertaining program is being planned. Members are asked to please reserve the date.

## Acknowledgment of Gifts

We acknowledge with thanks, receipt of donations from the following:

### Prayer Books

Mrs. Lena Boskowitz in honor of the birth of a grandson, Roy Bernard Lazarus.

Rudolph Londner in memory of his beloved father, Samuel Londner.

### Taleism

L. Goldberg

Harry Schetzen in honor of the Bar Mitzvah of his son, Martin.

Morris Rothkopf.

Mrs. J. Luxenbourg

Rudolph Londner in memory of his beloved father, Samuel Londner.

## Jewish Welfare Bd. Annual Meeting

The Metropolitan Section of the Jewish Welfare Board will hold its annual meeting on the afternoon and evening of Sunday, March 23rd at the Temple Emanuel, 1 East 65th St., New York. The speakers will include Prof. Max Lerner, Mrs. Anna Rosenberg, Dr. DeSola Pool and Frank L. Weil, president of J. W. B.

## Congratulations

The Center extends its hearty congratulations and best wishes to the following:

Mr. Nat Friedson of 1273 Lincoln Place upon his marriage to Miss Gertrude Goldstein on March 16th.

Mr. and Mrs. David Goodstein of 1338 Carroll Street who celebrated their forty-seventh wedding anniversary on March 13th, in Florida.

Mr. and Mrs. Samuel Greenblatt of 41 Eastern Parkway on the celebration of their 35th wedding anniversary which was held at the Center on Thursday evening, March 20th.

Mr. and Mrs. Morris Rothkopf of 704 Empire Blvd. upon the marriage of their daughter, Adele to Mr. Larry Shapiro which will be celebrated at the Center on March 23rd.

## Bar Mitzvah

Hearty congratulations and best wishes are extended to Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway on the occasion of the Bar Mitzvah of their son Harvey which will be held at the Center this Sabbath morning, March 22nd.

## Sabbath Services

Kindling of candles at 5:52 o'clock. Friday evening services at 6:00.

Sabbath services, Parsha Vayakhel, Pekude, will commence at 8:45.

Dr. Levinthal will preach on the portion of the Law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:45 P.M.

Mincha services at 6:00.

## Daily Services

Morning services at 7 and 8. Sunday morning additional service at 9:00 P.M.

Mincha services at 6:00.

## CENTER'S SKY GAME GROUNDS FOR CHILDREN



**O**UTDOOR Time at the Center Academy of the Brooklyn Jewish Center, 667 Eastern Parkway, means much more than getting fresh air. It means fun of all kinds—lusty shouting fun; jumping, pulling, building; fun for growing, healthy little bodies.

For the timid four-year-old who lives in an elevator house, and is unaccustomed to stairs, climbing the flight of outside steps to the roof (accompanied by the teacher, of course) is an adventure; an adventure which soon becomes commonplace as the child gains confidence and his feet learn to run up unhesitatingly. Then there are the steps leading up to the slide. From that exciting dizzy height, "way above" our heads, all the surrounding roofs, church spires and far-away skyscrapers are viewed breathlessly. It takes courage to mount those steps, to stand erect for a second, and then to abandon oneself to the quick descent and into the pebble pit. For the still

more daring there are the ladders, vertical and horizontal, upon which one can do all sorts of stunts. And while the child is enjoying himself on this apparatus, he has no idea, of course, that his limbs are growing stronger and that his muscular coordination is developing.

Both the slide and the ladder are placed in a public pit which the children use for many purposes. There are pails and shovels—and what fun it is and what hard work, to fill a large galvanized pail with pebbles and carry it to all sorts of places! Most of the time the pails are heaved up the steps to the top of the slide and then—down the "chute" rattles the "coal." Sometimes the pails carry "food" to the people in the apartment houses, or they carry "ice," or what-have-you.

For outdoor block play they have hollow blocks, squares and rectangles, hollow barrels, long boards, and saw-horses. Also a packing case or two. These are put to various uses. At first

piling the blocks up to a tall tower, or see-sawing on a board put across a "horse," give enough satisfaction. But as the children gain more confidence in the use of roof materials, all kinds of structures arise — houses, a zoo, boats, airplanes, cars, trains, etc. And with each building comes its related make-believe and dramatic play. There are aviators "flying" to California and Europe; "engineers" driving streamlined trains speedily from Brooklyn to New York; "captains" of tugboats pulling great steamships out of docks, or just a family "living" and "eating" in their house. Such imaginative play becomes momentarily real to children, serving to free them emotionally, to release all sorts of timidities and to clarify the various phenomena of their daily lives.

Children soon learn that activities grow in significance and in pleasure if they are shared. One child alone can "drive a train," but it's much more fun to have the others help build it, and



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# FORUM LECTURES

EVERY MONDAY EVENING AT 8:30 O'CLOCK

MARCH 24th—



**MAURICE SAMUEL**

Outstanding Jewish Publicist, lecturer and interpreter of Jewish life; translator of Blaik, Sholem Asch, L. J. Singer, etc.; author of "You Gentiles," "I, the Jew," "The Great Hatred," etc.

Subject:  
"WHY THE GREAT HATRED?"

MARCH 31st—



**GERHART SEGER**

Former Member of the German Reichstag and its Committee on Foreign Relations; editor, author and lecturer.

Subject:

"WILL HITLER WIN THE WAR?"

APRIL 7th—

Concluding Lecture of the Season

**DR. STEPHEN S. WISE**

World Famous Jewish Leader and Orator; President, Institute of Jewish Religion, American Jewish Congress, etc.

— Admission to these Lectures —

25c to non-members

free to members

## P.T.A. Hebrew and Sunday School Meeting This Wednesday

On Wednesday, March 26th at 8:30 o'clock the Parent Teacher Association of the Hebrew and Sunday Schools will hold a regular meeting. A symposium on the topic "What Shall We Teach Our Children" has been arranged. Mr. Jacob Kartzinel and Mr. Isaac Levitzis will participate in the discussion on behalf of the Hebrew School faculty and Messrs. Irwin Rubin and Sid Wiener will represent the Sunday School. A question period will follow.

## "TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00  
Next Meeting: March 27th

Subject:  
Does This War  
on the American  
Farmer?

Radio Speakers:  
CLIFFORD V. GREGORY  
WILLIAM W. WAYMACK  
DAN D. CASEMENT

The meetings are held in the Ladies Social Room on the second floor. Discussion precedes and follows each broadcast.

## SISTERHOOD THEATRE PARTY

Wednesday Evening, April 2nd

"MY FAIR LADIES"

Prices of Seats: \$1.10, \$1.55, \$2.20, \$2.75, \$3.30, \$3.85 and \$4.40

Proceeds to Sisterhood Charity Fund.

MRS. EMANUEL GREENBERG, MRS. ALBERT WHITTY, MRS. ISADOR LOWENFELD  
Co-Chairmen

# BROOKLYN JEWISH CENTER ANNUAL REPORT

## PART 2

### SUMMARY OF RELIGIOUS, EDUCATIONAL AND SOCIAL ACTIVITIES

#### FRIDAY NIGHT LECTURES AND SERVICES

*Modern Tendencies vs. Jewish Ideals of Family Life*—Rabbi Levinthal—Jan. 5th.

*What of the Future for the Jew?*—Mrs. Helen Levinthal Lyons—Jan. 12th.

*Roosevelt's Peace Call to Religious Leaders*—Rabbi Levinthal—Jan. 19th.  
*"So It Can Happen Here!"*—Rabbi Levinthal—Jan. 26th.

*Shall We Accept Defeatism?*—Rabbi Moses J. Abels—Feb. 2nd.

*What is Authentic Americanism?*—Rabbi Benedict Glazer—Feb. 9th.

*Economic Discrimination — Threat and Menace*—Rabbi J. X. Cohen—Feb. 16th.

*A Galician Socrates*—Rabbi Lewittes—Feb. 23rd.

*Sholom Asch's 'The Nazarene' — Its Greatness and Its Weakness*—Rabbi Levinthal—March 1st and March 8th.

*What Now in Palestine?*—Ittamar Ben Avi—March 15th.

*Rashi, the Teacher of all Israel for 900 Years*—Rabbi Levinthal—March 29th.

*Rashi: His Work and His Influence*—Rabbi Levinthal and Helen Levinthal Lyons—April 5th.

*This Changing American-Jewish Scene*—Rabbi Levinthal—April 12th.

*Great Jews Who Have Recently Passed Away*—Rabbi Levinthal—Nov. 1st.

*Ecstasy, the War, and the Outlook*—Rev. Maurice L. Perlzweig—Nov. 8th.

*The Status of the Jew in the World Today—An Appraisal*—Rabbi Levinthal—Nov. 15th.

*Three Fundamental Questions*—Dr. Max Artz—Nov. 22nd.

*The Great Hatred—The History and Evolution of Anti-Semitism*—Rabbi Levinthal—Nov. 29th.

*Faith in a World of Force*—Dr. Sidney E. Goldstein—Dec. 6th.

*Anti-Semitism as a Science—Made in Germany*—Rabbi Levinthal—Dec. 13th.

*What of the Future of Palestine?*—Rabbi Isadore Breslau—Dec. 20th.

*The Role of the College Student in This Critical Era*—Rabbi Levinthal at the Annual College Students' Service—Dec. 27th.

#### HOLIDAY SERVICES

Purim Services — Reading of the Megillah—March 23rd.

First Day of Passover—Rabbi Levinthal speaker—April 22nd.

Second Day of Passover — Rabbi Levinthal speaker—April 23rd.

Shevuoth Services followed by Consecration Services — Rabbi Levinthal and Mrs. Helen Levinthal Lyons — June 12th.

Second Day Shevuoth—Rabbi Levinthal speaker—June 12th.

Slichoth Services — Rev. Samuel Kantor — Sept. 8th, assisted by the Kadimah Choir.

First Day of Rosh Hashonah—Rabbi Levinthal speaker on *The Real Issues That Face the World*—Oct. 3rd.

Second Day of Rosh Hashonah — Rabbi Levinthal, speaker on *The Jew's Primary Duty Today*—Oct. 4th.

Rosh Hashonah Services in Auditorium—Mr. Benjamin Hirsh, preacher.

Kol Nidre Services—Rabbi Levinthal speaker on *The First Pre-requisite of Religion*—Oct. 11th.

Yom Kippur Services—*A Day for Spiritual Reckoning* — Rabbi Levinthal—Oct. 12th.

Shemini Atzeres Services — Rabbi Levinthal, speaker—Oct. 23rd.

Simchas Torah Services — Rev. Kantor assisted by the Kadimah Singers—Oct. 24th.

First Day Succoth — Rabbi Levinthal, speaker on *The Significance of the Succoth Festival*—Oct. 17th.

Second Day Succoth — Rabbi Levinthal speaker—Oct. 18th.

#### VISITING PREACHERS AND CANTORS AT SABBATH SERVICES

Rabbi Louis Hammer—Feb. 3rd.

Rabbi Sidney B. Hoenig—Feb. 11th

Rabbi Mordecai Lewittes — Feb.

17th.

Rev. Samuel Vigoda, visiting Cantor—April 13th.

Rev. Aaron Caplow, cantor — May 18th.

Cantor Kapov-Kagan—June 8th.

Cantor Zavel Kwartin—Dec. 14th.

NOTE: Rabbi Levinthal preaches at all other Sabbath services on the Portion of the Law. Rev. Samuel Kantor officiates.

#### MONDAY NIGHT FORUMS

*Behind European Cables* — Ludwig Lore—Jan. 8th.

*Science, Psychology and Religion—To Which Shall We Turn for Guidance?*—Rev. John Haynes Holmes—Jan. 15th.

*Jewish Religion of Tomorrow* — Prof. Mordecai M. Kaplan — Jan. 22nd.

*Peace in a Democracy* — Dorothy Dunbar Bromley—Jan. 29th.

*What Will Become of Europe?*—Gerhart Seger—Feb. 5th.

*Philosophy for Cultural Freedom*—Prof. Sidney Hook—Feb. 19th.

*What I Saw and Heard in Germany* — Oswald Garrison Villard—Feb. 26th.

*What Does Youth Want?* — Dr. Abraham A. Brill—March 4th.

*The Psychology of the Modern Jew*—Rabbi Milton Steinberg—Mar. 11th.

*If You Mean Democracy* — Prof. Max Lerner—March 18th.

*What Shall be America's Role in the Present World Conflict*—Norman Thomas—March 25th.

*How the Wires Are Pulled in Washington* — Raymond Clapper — April 1st.

*Can Germany Win the War?*—Dr. Albert Brandt—April 8th.

*The World Crisis and the Jewish Problem*—Rabbi Stephen S. Wise—April 15th.

*Issues of the Presidential Campaign* —Lt. Gov. Chas. E. Poletti (Dem.) —Hon. Joseph M. Proskauer (Rep.) —Oct. 28th.

*Will Democracy Survive* — Ludwig Lore—Nov. 4th.

*The 'Good Neighbor Policy' As Seen Through South American Eyes* —Rene Dussaq—Nov. 11th.

*World Conditions from the American Viewpoint*—Dorothy Fuldheim—Nov. 18th.

*What Happened in France*—Andre Maurois—Nov. 25th.

*The American Theatre Today* — Anita Block—Dec. 2nd.

*Our Job in the Pacific* — Upton Close—Dec. 9th.

*America Faces the World Crisis*—Rev. John Haynes Holmes — Dec. 16th.

*Will England Win the War?* —

Johannes Steel—Dec. 23rd.  
*God and the Social Crisis*—Rabbi Milton Steinberg—Dec. 30th.

### HEBREW AND YIDDISH EVENINGS

*Rashi, His Life and Works*—Benjamin Hirsh, Dr. S. Simon—Dramatization of Rashi's life by Noach Nachbuch—Vocal Selections by Gloria Hammer—Jan. 21st.

*The Role of American Jewry at the Present Moment*—Kalman White-man—Feb. 26th.

Yiddish Cultural Evening, sponsored by Peretz Yiddish Writers Guild—Singer, Mime, Lola Monte-Gorsey; actresses, Hana Appel and Zvi Schooler; Speakers, Rabbi Levinthal, William Edlin and Dr. Abraham Asen—March 21st.

*Tendencies in Modern Hebrew Literature*—Menachem Ribalov—March 25th.

*Our Attitude to Soviet Russia*—Mr. Daniel Persky—May 15th.

*Jewish Wisdom and Art*—In honor of Mr. Samuel Raskin. *Popularity of Pirke Aboth*—Rabbi Louis Hammer—Humorist, Al Harris, Dr. A. Asen, Chairman—May 19th.

*Seeing and Perceiving*—Mr. Jacob S. Doner—June 12th.

### HEBREW EDUCATION COMMITTEE

#### (a) Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the Hebrew School Faculty and guest speakers.

#### (b) Daily Hebrew School

Meets daily from 4:00 to 6:30 P.M. and Sundays and Legal Holidays from 10:00 A.M. to 12:30 P.M.

#### (c) Religious School

Meets every Sunday morning throughout the season from 10:00 A.M. to 12 M.

#### (d) Three-Day Week School

Meets Tuesday and Thursday afternoons and Sunday mornings.

#### (e) Class in Ein Yaakov and Bible Study

Meets every Saturday afternoon. Mr. Benjamin Hirsh, speaker.

#### (f) Consecration Group of Girls

Sunday morning 10-12 P.M.

#### (g) Post Consecration Group of Girls

Once every two weeks.

### Faculty

Rabbi Israel H. Levinthal, Principal Benjamin Hirsh, Head Instructor Isaac Levitas

Jacob M. Kartzinel  
 Mrs. Jean Serbin Beder  
 Berenica Grayzel, Secretary  
 \* \* \*

Rabbi Mordecai H. Lewittes,  
 Principal Sunday School.

### INSTITUTE OF JEWISH STUDIES FOR ADULTS

Hebrew A—Every Thursday at 8 P.M., Miss Betty Ungar, Instructor.

Hebrew B—Every Thursday at 9 P.M., Mrs. Serbin Beder, Instructor.

Hebrew C—Every Thursday at 8 P.M., Miss Lillie Rubee, Instructor.

Hebrew D—Every Thursday at 9 P.M., Mr. Benjamin Hirsh, Instructor.

Jewish History—Every Tuesday at 9 P.M., Mr. E. M. Edelstein, Instructor.

Special Day Class in Jewish History—Every Wednesday at 10 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Religion — Every Tuesday at 8 P.M., Mr. Jacob M. Kartzinel, Instructor.

Special Day Class in Religion — Every Wednesday at 11 A.M., Mrs. Helen Levinthal Lyons, Instructor.

Talmud A. — Every Tuesday at 9 P.M., Dr. Michael Higger, Instructor.

Talmud B. — Every Tuesday at 8 P.M., Dr. Michael Higger, Instructor.

### LECTURE COURSES

#### Public Speaking

Dr. Henry Miller, Instructor. Tuesdays at 8:30 P.M.

#### Contemporary Literature

Jacob Kaplan — Wednesday evenings at 8:30 P.M.

#### Marriage and the Family

"Jewish Concepts of Marriage and the Family"—Dr. David De Sola Pool.

"Biological Problems in Marriage"—Dr. Eric Matsner—May 6th.

"Economic Problems in Marriage and Family Life"—Dr. Sidney E. Goldstein.

"The Legal Problems of Marriage and Family Organization"—Dr. David S. Konheim—May 13th.

"Intermarriage—Complex and Conflicts"—Rabbi Sidney E. Goldstein.

"The Role of the Father in the Modern Family"—Prof. Bertha Gold—May 20th.

"The Relation of Parents and Chil-

dren in Jewish Family Life"—Rabbi Sidney S. Tedesche.

"The New Crusade of Family Health"—Dr. Israel Weinstein—May 27th.

### Zionism and Palestine

"The History of Zionism in Modern Palestine" — Samuel Duker. Course of Five Lectures on Wednesday evenings beginning Dec. 4th.

### CENTER ACADEMY

Jan. 10—P.T.A. meeting—specialty speakers.

Feb. 7—P.T.A. meeting—Dr. Frank Astor — speaker on "Forces That Make for Self-Reliance in the Growing Child."

March 5—P.T.A. meeting — Dr. Dinin—speaker on "The Importance of Jewish Education in the Changing American Community."

March 27—Annual School Exhibit and Tea.

March 27-29—Open School Days.

April 9—P.T.A. meeting — discussion on school curriculum.

April 19—Passover Seder.

May 7 — Conference and Tea for Lower School Parents.

May 21—P.T.A. Annual dinner—Maurice Samuels — speaker on "Design for Jewish Living."

June 11—Commencement.

Nov. 13—P.T.A. meeting — Clare Hutchet Bishop speaker on "Humor in Children's Literature."

Dec. 11—P.T.A. meeting—Dr. Lou Kennedy speaker on "The Parents Are Potential Speech Correctionists."

### HEBREW AND SUNDAY SCHOOLS FUNCTIONS

Jan. 24—Chamisho Omar B'Shvat Entertainment—Mr. E. M. Edelstein, speaker. "Intensive or Extensive Hebrew Education."

Jan. 28—Joint assembly in honor of Spring Festival—Palestine movies.

Feb. 28—P.T.A. meeting — Dr. Benjamin Edidin speaker on "Teaching in Palestine."

March 23—P.T.A. served Kiddush to children on Purim.

March 24—Joint Purim celebration of Hebrew and Sunday Schools.

April 7 — Sunday and Hebrew Schools saw Technicolor Film "Tel Aviv."

May 7—P.T.A. Hebrew and Sunday Schools reception to Mordecai Halevi.

June 2 — Sunday School Graduation.

Nov. 19—P.T.A. Hebrew and Sunday Schools meeting — Dr. Jacob S. Golub, speaker.

Dec. 22—Sunday School Chanukah Entertainment.

Dec. 29—Hebrew School Chanukah Performance.

Dec. 30—P.T.A. Reception to Mr. Edelstein.

#### MEMBERSHIP SOCIAL ACTIVITIES

Annual Meeting of the Center — Election and Installation of Officers — Jan. 25th.

Balarsky-Grober Concert — Feb. 1st. Membership Social — Mah Jongg & Bridge Party — Feb. 21st.

Membership Social Meeting — Mme. Marguerite Kozenn, Prima Donna and Michel Rosenberg, Comedian and Novelty Act — March 20th.

Social Meeting — Chol Hamoed Pesach — Program in keeping with the spirit of Passover — April 27th.

Meeting — Technicolor film, "Dagania" — Sisterhood Choral Group — Singer, Jan Bart — Acrobatic Dancers "The Five Crackerjacks" — May 29.

Meeting — Simchas Torah Celebration — Oct. 22nd.

Election Night Membership Social — Entertainment, Dancing, Election Returns — Nov. 5th.

Meeting — Songs by Florence Wyman and Murray White; Paul Duke, Jr., magician — Dec. 4th.

Metropolitan Opera House Concert — Dec. 15th.

Meeting — Chanukah Celebration — Rev. David J. Putterman; Rev. Samuel Kantor — Dec. 26th.

New Year's Eve Dinner-Dance — Dec. 31st.

#### SISTERHOOD MEETINGS AND SOCIAL FUNCTIONS

Jan. 8—Installation of officers. Jan. 29—Card and Mah Jongg Party

Feb. 19—"Jewish Cultural Values" speaker, Dr. Elias N. Rabinowitz, — Mrs. Abraham H. Zirn on Jewish current events — Musical program rendered by Mrs. Ada Morse.

March 11—Meeting — Members of the Sisterhood in a play entitled "The Bridge Club Meets"; solos by Mrs. Harry Greene.

April 8—Meeting — Passover program — Speaker, Miss Betty Ungar — Elocutionist, Miss Gladys Dirshan — Pianist, Miss Muriel Blickstein.

April 16—Theatre Party — "Higher and Higher."

May 13—Meeting — Book Review by Mrs. Maurice Finkelstein; selections by Sisterhood Choral Group.

June 3—Sisterhood Board luncheon meeting.

Oct. 7—Meeting — Musical program by Mrs. Nachman Fogel, pianist; Miss Gloria Hammer, soprano and Ralph Hollander, violinist.

Oct. 30—Annual Mother-Daughter Luncheon and Fashion Show.

Nov. 11 — Open Meeting — Mrs. Jean Serbin-Beder, speaker — Mrs. Louis Palatnick, pianist.

Dec. 9—Sisterhood Cultural Meeting — Mrs. Naomi Finkelstein reviewed Maurice Samuel's book "The Great Hatred" — Mrs. Betty Hechtman, singer.

#### YOUNG FOLKS LEAGUE ACTIVITIES

Cocktail Party and Midnight Supper — Jan. 13th.

Dance and Midnight Buffet Supper — Feb. 24th.

Meeting — Speaker Benjamin R. Epstein on the foreign situation — March 5th.

Meeting — Discussion on "The Jew" by George Rabinor, Sidney Marcus and Irving B. Loonin — April 2nd.

Conference of Young People's Leagues — "Cooperation for Alleviating the Plight of the Jews Both Here and Abroad" — May 19th.

Moonlight Party, Dance and Midnight Supper — June 8th.

Meeting — Election of officers, question bee, dancing — Oct. 8th.

Meeting — Round table discussion and concert — Nov. 19th.

Inaugurated Series of Sunday afternoon Cocktail Parties — Nov. 24th.

Cocktail Party, Buffet Supper and Dance — Dec. 14th.

Meeting — "The Purpose of the Y.F.L." a round table discussion — Dec. 3rd.

#### JUNIOR ACTIVITIES

Hakoach and Senior Girls Club Dance — Jan. 13th.

Shomrim-Center Girls Party — Jan. 13th.

Senior Girls Skating Party — Jan. 27th.

Junior League Post-Examination Dance — Jan. 25th.

Junior League Meeting — Hon. Wm. I. Siegel, speaker — Feb. 29th.

Junior League Meeting — Judge Emanuel Greenberg, speaker — March 7th.

Children's Performance — Magician, ventriloquist, Punch and Judy Show

— March 26th.

Junior League Social, Educational meeting and dance — May 9th.

Inta-League Social and Film entitled "Electrifying New York" — June 5th.

Inta-League Afternoon Social — Nov. 24th.

Junior League Thanksgiving Day Dance — Nov. 21st.

Inta-League Social — Old Time Movies and Dancing — Dec. 21st.

Junior League Musical — Dec. 19th.

Junior League Chanukah Dance — Dec. 26th.

Children's Entertainment — Comedy Juggling Act — Magician — Sonia-Stiller Dancers — Center Junior Dramatic Group — Dec. 30th.

#### PHYSICAL TRAINING COMMITTEE

##### Basketball Games at Center Court

B.J.C. vs. Prospect Y.M.C. — Jan. 1st.

B.J.C. vs. Allentown 'Y' — Jan. 7th.

B.J.C. vs. Knights of Columbus — Jan. 14th.

B.J.C. vs. Union Temple — Jan. 21st.

B.J.C. vs. Washington Heights Y. M.H.A. — Jan. 24th.

B.J.C. vs. Jersey City — Jan. 28th.

B.J.C. vs. 8th Avenue Temple — Feb. 4th.

B.J.C. vs. 92nd St. Y. M. H. A. — Feb. 11th.

B.J.C. vs. Hebrew Educational Society — Feb. 17th.

B.J.C. vs. Ohrbachs — March 10th.

B.J.C. vs. Captain Bobby Lewis & his N.Y.U. All Stars — March 17th.

B.J.C. vs. 8th Avenue Temple — March 24th.

Physical Training Committee Testimonial Dinner and Dance in honor of the B.J.C. Basketball Team, winners of the Eastern Jewish Center League; Trophy awarded by the Jewish Welfare Board — April 20th.

B.J.C. vs. Williamsburgh Y.M.H.A. — Oct. 20th.

B.J.C. vs. H.E.S. — Oct. 27th.

B.J.C. vs. Prospect 'Y' — Nov. 4th.

B.J.C. vs. West New York A. C. — Nov. 10th.

B.J.C. vs. Abbey Rangers — Nov. 17th.

B.J.C. vs. 8th Avenue Temple — Nov. 20th.

B.J.C. vs. J.C.H. — Nov. 24th.

B.J.C. vs. Union Temple — Dec. 8th.

B.J.C. vs. Col. Council, Knights of Columbus — Dec. 22nd.

B.J.C. vs. Ohrbachs — Dec. 29th.

**CENTER CLUBS**

Young Folks League—Unmarried Center members as well as children of members, males over 21 years and females over 18 years of age.

Junior League—Boys 18 to 21 yrs. and girls 17 to 20 years—M. Levinson, leader.

Inta-League—Boys 16 to 18 and girls 15½ to 17 years of age—David Fisch, leader.

Shomrim—Boys up to 16—Irwin Rubin, leader.

Center Girls—Girls up to 15—B. Levinson, leader.

Maccabees—Boys up to 13½—Seymour Cohen, leader.

Tsosim—Sidney Wiener, leader.

Vivalets—Girls up to 13—Miriam Drexler, leader.

The Candle-lite Girls (up to 11 yrs.)—Lillian Port, leader.

Photography—Open to all club members—Alfred Friedman, leader.

Girl Scout Troop—12 to 16 years.

Boy Scout Troop—12 to 16 years of age.

Class in Elocution and Dramatics Hilde Albers, teacher.

—Rabbi Mordecai Lewittes, Director.

**1940 BAR MITZVAHS**

Howard Horowitz, son of Dr. and Mrs. Joseph Horowitz—Jan. 27th.

Samuel Zimtbaum, son of Dr. and Mrs. Leo Zimtbaum—Feb. 3rd.

Robert Wohl, son of Mrs. Fred Wohl—Feb. 17th.

Milton Feldstein, grandson of Mr. and Mrs. Henry Davis—Feb. 24th.

Sheldon H. Fein, son of Mr. and Mrs. George Fein—March 2nd.

Leonard Quittner, son of Mr. and Mrs. Carl Quittner—March 9th.

Billie Parnes, son of Mr. and Mrs. Paul Parnes—March 16th.

Peter Kaufman, son of Mr. and Mrs. Joseph B. Kaufman—April 6th.

Herbert Levy, son of Mr. and Mrs. Abraham Levy—April 13th.

Sabin H. Meyer, son of Mr. and Mrs. Benjamin Meyer—May 11th.

Howard Siegler, son of Dr. S. I. Siegler—May 18th.

Jason Windwer, son of Dr. and Mrs. Charles Windwer—May 25th.

Martin Katlowitz, son of Mr. and Mrs. Abraham Katlowitz—June 1st.

Alfred Lurie, son of Mr. and Mrs. Irving Lurie—June 8th.

Lawrence Elowsky, son of Mr. and Mrs. S. M. Elowsky—June 15th.

Edmund Ronald Lewis, son of Dr. and Mrs. Percy Lewis—June 29th.

Myron Halperin, son of Mr. and Mrs. Emanuel Halperin—Sept. 14th.

David J. Inkeles, son of Mr. and Mrs. Jacob Inkeles—Sept. 21st.

Robert Goldberg, son of Mr. and Mrs. M. Goldberg—Sept. 28th.

Julian Greenspan, son of Mr. and Mrs. Jacob Greenspan—Oct. 4th.

Morris Cohen, son of Mr. and Mrs. Emanuel Cohen—Nov. 9th.

Arthur Herman, son of Mr. and Mrs. Samuel Herman—Nov. 16th.

Paul Nathan Goldberg, son of Mr. and Mrs. Maurice E. Goldberg—Dec. 7th.

Sheldon Ira Levy, son of Mr. and Mrs. Harry Levy—Dec. 14th.

Maurice Uran, son of Dr. and Mrs. Arthur Uran—Dec. 28th.

**CHAIRMAN and VICE CHAIRMAN of STANDING COMMITTEES  
1941**

Cemetery Committee—Nathan T. Schwartz, Chairman.

Civic Committee—Jacob L. Holtzman, Chairman; Ira L. Rosenson, Vice Chairman.

Chevra Kadisha Committee—Louis Albert, Chairman; Henry Davis, Vice Chairman.

Forum Committee—Max Herzfeld, Chairman; Isaac Siegmeister, Vice Chairman.

Grievance Committee—Albert A. Weinstein, Chairman.

Hebrew Education Committee—Frank Schaeffer, Chairman; Morris D. Wender, Vice Chairman.

House Committee—Hyman Aaron, Chairman; Louis Halperin, Vice Chairman.

Library Committee—Rabbi Louis Hammer, Chairman; Harry A. Harrison, Vice Chairman.

Membership Committee—Maurice Bernhardt, Chairman; Samuel H. Goldberg, Vice Chairman.

Physical Training Committee—David B. Kaminsky, Chairman; Albert Witty, Vice Chairman.

Publicity Committee—Louis J. Grizelz, Chairman; William I. Siegel, Vice Chairman.

Religious Service Committee—Abraham Ginsburg, Chairman; Leib Lurie, and Morris D. Wender, Vice Chairmen.

Social Committee—Saul S. Abelov, Chairman.

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## FORETHOUGHT

- IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.